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The weekly Digest

COMING OUT (In Three Parts)

PART ONE:
"Bi-awkward. Bi-terrified.
Bi-sexual."

By Abigail Vic

PLUS:

"Agitation, Negativity, Gloom,
Solitude, Torpidity"

By J. Curtis Main

"More than Just Research
Resources"

By Jane P. Currie

"Queer Home Series"

Photos by Brandie Rae Madrid

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QUICK RESOURCE LINKS

EVENTS: WSGS | Campus | Local

OPPORTUNITIES: Internships | Volunteer | Academic Funding | Careers

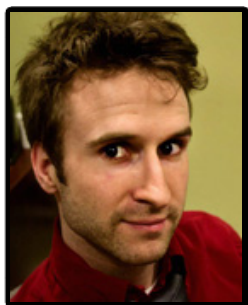
ACADEMICS: Learning | Conferences | Calls for Papers



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Consulting Editor
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Reference Librarian
Columnist



Abigail Vic
Guest Contributor



WELCOME

to the continually revamped digital Digest magazine.

Utilize our INTERACTIVE design by clicking on subjects to jump!

The WSGS Mission:

Founded in 1979, Loyola's Women's Studies Program is the first women's studies program at a Jesuit institution and has served as a model for women's studies programs at other Jesuit and Catholic universities. Our mission is to introduce students to feminist scholarship across the disciplines and the professional schools; to provide innovative, challenging, and thoughtful approaches to learning; and to promote social justice.

The DIGEST Mission:

Since 2007, the WSGS weekly digest has grown from a listing of upcoming events, grant opportunities, and other announcements to an interactive digital publication in the style of a feminist zine. The Digest's mission is to connect the WSGS program with communities of students, faculty, and staff at Loyola and beyond, continuing and extending the program's mission. We provide space and support for a variety of voices while bridging communities of scholars, artists, and activists. Our editorial mission is to provoke thought and debate in an open forum characterized by respect and civility.

Click [HERE](#) to Contribute! (guidelines)

We encourage Loyola students and staff, and ALL readers, to share with us, small or large, simple or complex.

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The weekly **Digest**

Women's Studies & Gender Studies
Loyola University Chicago

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Cover Image



Part of the
“Queer Home Series”

Submitted by Brandie Rae Madrid

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From Your Editor

Dear readers,

Last week's issue was so packed with great submissions that we held back some stuff so it didn't get lost in the shuffle. In fact, some of our readers may not have had a chance to finish reading and viewing all of "What's Your LGBT IQ?," our themed issue about sexual and gender minorities. If that's the case for you, I encourage you to go back and revisit that incredible issue. It might even inspire you to write a response piece.

This week, we are featuring a three-part series called "Coming Out" by Abigail Vic. The first part of this series is called "Bi-awkward. Bi-terrified. Bi-sexual." I feel that this series is particularly poignant for students who are struggling to figure out their sexual identities. As someone whose identity is constantly in flux, I found it fascinating and reaffirming. Look for the next two parts in the following weeks.

Sprinkled throughout The Weekly Digest, I included a few photographs I've taken in the home of a friend, hopefully as part of an ever-growing collection of images of nonstandard lifestyles and spaces. I'm not a professional or trained photographer, but it's important for me to make the best of what I have and share what I find interesting in a social justice and feminist context.

Now is the perfect time to start thinking about what to contribute for the next themed issue, "The Issue of Men," which goes out the third week in November. Included in this issue is an ad with prompts for writing about all things male, masculine, and more. If you ever have other ideas about what might fit within a themed issue, feel free. This magazine is about multiplicities: there is no one feminism, no one activism, no one opinion, no one story. This magazine is for the community. This magazine is for you. It's always an opportunity to share, learn, react, create, and move forward.

If you have suggestions about how to make The Digest a little bit better, I'd love to hear what you think!

Thanks so much for reading,

Brandie Rae Madrid
bmadrid@luc.edu

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Feminist/Social Justice
Resource Hub & Zine

By Women's Studies
& Gender Studies
at Loyola

Submissions DUE
November 18
to Brandie at
bmadrid@luc.edu

THE ISSUE OF MEN

SPECIAL THEMED ISSUE ON:
**Masculinity, Patriarchy, &
How Sexism Affects Men**

How have masculinity studies changed
the face of feminism?

If we assume that men are predators,
is it a self-fulfilling prophecy?

How does race, class, sexual orientation, etc.
affect (or intersect with) male privilege?

How do you feel about white male dominance
of media?

Some radical feminists believe that men are
inherently violent and powerhungry...
...What do you think?

A CALL FOR WRITERS, OPINIONS, & ARTISTS!

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Agitation, Negativity, Gloom, Solitude, Torpidity

Have you ever been in a situation with another person in which you repeatedly communicate your needs, wants, and comforts, and they continually acted as if you never expressed anything at all? Was it your mother? Partner? Coworker? Teacher? Pet cat? How did this make you feel? Chances are you felt some angst at one point or another. Maybe you wanted to distance yourself. Maybe you felt powerless, or defeated, or tired and withdrawn. At some point, when our needs and wants are continually dismissed, excused, ignored, and even harassed, our outlook in that moment may not fare so well.

If a whole lifetime is spent being denied access (in general), how might a person react? Might they feel and be agitated, negative, gloomy, separated, and torpid? In other words, might they feel **ANGST**? If it is not one person that is the issue but most of society and perhaps the world at large, what might this do to their spirit, energy, outlook, hope, and passions? I am often shocked at the dismay others express toward people and populations that, in my opinion, should probably show and feel more angst, but somehow find ways to cope, survive, and spread warmth.

Efforts to confine women, girls, and female-bodied people have been blatant and hidden, legal and religious, brutally enforced and taken as “science.”

Deep confines continue to exist seemingly regardless of the decades and centuries of efforts to thwart unfair treatments and stratifications across societies. Women, for example, have been limited by men transhistorically and crossculturally. Efforts to confine women, girls, and female-bodied people have been blatant and hidden, legal and religious, brutally enforced and taken as “science.” The same can be said for the treatments of various other social groups, most of which have origins in splitting people along arbitrary lines and conflating (wildly) minor to nonexistent differences between them. If some differences exist, like the ability to create another human being, the variety among people gets lost when binaries are given so much power and attention.

In my column this week, I want to discuss **ANGST**. Many people who take time outside dominant messages in society and just listen to others who have been mistreated start to feel angst. Maybe they learn their friend has been raped. Or their partner is dismissed everyday for passing as black. Or their aunt cannot take care of herself at 60 years old because no one will employ her decently. Or maybe academic disciplines (the ones on the fringes) such as African-American and Black World Studies, Gay and Lesbian Studies, Women's Studies, Environmental Studies, among many others, act as repositories for millions of stories, experiences, and theories of maltreatment and violence that leave angst in the students, readers, and listeners. As a student of many of these for over ten years, there are times when the anger and disconnect I feel are almost overwhelming... **AND** I am a white man from a middle-class family with two parents in the United States. **ACTUALLY** living out these confines is a whole other issue and level of possible angst.

So why, **WHY**, do I encounter people on a regular basis who are shocked and bothered that a black man in the United States might have “checked out?” Or a woman might give in to all the hoopla of

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being a sexual object and treat her own body as one? Or a black lesbian from the South might only prefer the company of other queer, nonwhite women? Often the same people are not surprised when a person tries to exit a situation that does not support or benefit their person. For example:

- A person seeks a divorce from their partner due to disrespect and failed dreams/plans.
- A child moves out at 16 years old due to physical and emotional abuse from their parent.
- A tenant moves to another home because the landlord and owners ignore their basic needs according to law (or not).
- A student moves to another side of the classroom to avoid the bullies that continually taunt them.
- A person withdraws from their body and sexuality after being molested by their boss or family member.
- An employee dislikes their work environment and employer because pay and benefits do not provide enough for their basic necessities, including their cancer.
- A person in a wheelchair only seeks out El train stops in Chicago that have elevators.

Need I go on? The examples are countless that often remain unquestioned. But what is a person to do when almost every direction they go does not support them as a person? Do they withdraw? Are they overcome by anger? Do feelings of negativity and agitation influence their everyday? Ultimately, what if they too “divorce” the very issue that is causing them harm? What if someone, after years or decades of trying but remaining devalued, just checks out? From society in general?

The next time you feel undue angst from another person, think about what might be causing them some negativity.

On a continual basis I hear white people complain of people not afforded white privilege who are “ungrateful,” have a “bad attitude,” or do not work hard enough. The insinuation is often not that people are treated badly, and that the system is badly skewed toward white success, happiness, and normalcy, but that something must be wrong in the character and efforts of the person or people not “making it.” Sure, there are people in any demographic who are checked out for other reasons. Yet when the overwhelming issue remains—being denied access to life, resources, and dignity based upon unfair standards and stratifications—why is it that the first place many people in power will go is to overlook deserved angst? The answer is simple and disturbing: by not identifying angst as often the result of society, people with varying privileges are able to dismiss others who are denied access to that privilege based upon “fair” standards.

Please, the next time you feel undue angst from another person, such as a minimum wage worker, an immigrant, or a deaf person, think about what might be causing them some negativity. Consider their everyday and what undue biases and limitations may bring. Reach out and help if you are able; in the least, working from their negativity and delivering more negativity will probably not help you, them, or others. If you encounter rudeness, agitation, discomfort, and many other negative dispositions and energies that minorities often receive from majorities, think before you judge. Or as Cornel West conveyed in a speech at The University of North Carolina at Chapel Hill in 2007, those that hold majority powers create and control societies that terrorize minorities and the disenfranchised.

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From Loyola's Libraries to you.

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Reference Librarian / Subject Specialist

Jane P. Currie

Assisting you in your search for information.



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More than Just Research Resources

When University Libraries comes to mind you may be focused on a class research project but Loyola's libraries provide you with access to information and materials for other purposes, too. For example, [Oxford Language Dictionaries Online](#)¹ is a collection of Chinese, French, German, Italian, Russian, and Spanish language dictionaries. In its Tools and Resources area, you can find information about how to compose a letter or email according to the customs of your recipient's country and culture. Quizzes and puzzles are also included, just in case you're after a word game challenge.

[Naxos Music Library](#)¹ offers streaming music from hundreds of classical, jazz, and world music labels. Search for the composer, artist, or genre you wish and then listen online as you study or read. You will also find prepared playlists, a glossary, and analyses of major works.

When you want to escape into a book or film, visit the first floor of [Cudahy Library](#) where you will find DVDs and a Popular Reading Collection.² Both offer easy access to information and entertainment.

Other examples abound! [Contact University Libraries](#) for ideas or with questions.

¹ This resource is accessible on-campus or off-campus to students, faculty, and staff after log-in with a Loyola Universal ID and password.

² These materials may be checked out to individuals with borrowing privileges at University Libraries. See our [services information](#) online for details.

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Queer Home Series

Submitted by Brandie Rae Madrid

Quote Corner

Think. Know. Speak.
Spread. Act. Transform.

The Visibility Dilemma for Transsexual Men

quotes from Jamison Green's essay "Look! No, Don't!..."



Despite the ironies, transsexual visibility is crucial to expanding general awareness of the great range of difference contained within social norms of gendered embodiment.

It can be worth every penny it costs to receive the validation I feel when I am sincerely thanked for sharing my personal story, especially when the exchange has proven enlightening for even one person in the audience. And yet, as I listen to each panel of cross-dressers, transgenderists and transsexual people reciting our oh-so-familiar litanies of struggle and change, there seems to be a self-centeredness, even a pathetic quality of self-justification to so many of our public "confessions." We say we want to be invisible, yet we beg to be acknowledged.

Nothing really changes when they acknowledge the existence of transpeople (transsexual and transgender people) and realize that we are not inherently monsters or perverts. Nothing really changes except that their compassion quotient expands exponentially.

In order to be a good—or successful—transsexual person, one is not supposed to be a transsexual person at all. This puts a massive burden of secrecy on the transsexual individual: the most intimate and human aspects of our lives are constantly at risk of disclosure . . . And this is supposed to be the optimal ground of being for a successful person? I think not.

So why tell anyone about my past? Why not just live the life of a normal man? Perhaps I could if I were a normal man, but I am not. I am a man, and I am a man who lived for 40 years in a female body. But I was not a woman. I am not a woman who became a man. I am not a woman who lives as a man. I am not, nor was I ever a woman, though I lived in a female body, and certainly tried, whenever I felt up to it, to be a woman.

Our transsexual status will always be used to threaten and shame us. We will always wear a scarlet T that marks us for treatment as a pretender, as other, as not normal, as trans. But wearing that T proudly—owning the label and carrying it with dignity—can twist that paradigm and free us from our subordinate prison. By using our own bodies and experience as references for our standards, rather than the bodies and experience of non-transsexuals (and non-transgendered people), we can grant our own legitimacy, as have all other groups that have been oppressed because of personal characteristics.

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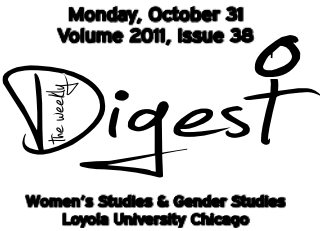


Queer Home Series

Submitted by Brandie Rae Madrid



Featured Article



Part 1: Bi-awkward. Bi-terrified. Bi-sexual.

by Abigail Vic

I decided I was bisexual when I was about 16 years-old. One of my best friends at my all-girls boarding school my junior year, Penelope, was my treasure, or, more accurately *my precious*. I was obsessed with her. I would bound across campus to her dorm room just to bask in her presence, sardonic, cynical, creative. Her laugh was always out loud and her upper lip curled in such a way that I found myself forever “Gosh darn” around her, all mumbles and shoe shuffles and blushes. I talked about her constantly with my parents – to whom I told just about everything for reasons that are not entirely clear to me to this day.

I went home for a weekend just to get away from her, trying to detox off a lovesick bug I didn’t even have a name for. I wrote about her in my journal every day. About her amazing forearms and the girth of her wrists. About how aloof she seemed compared to my affections. I loved that word. *Aloof*. Oh my LORD how I yearned to be aloof. I was a sleeve-heart. I was filterless. I wore every thought and expression on my face. I cried all the time. Whether it was about being happy or being sad, I cried. I was obsessed with Ayn Rand and her promise of independence, severing the self from a combustible emotional attachment to so many people, ideas, passions. I would later find out that Rand was crazy-eyed obsessed with some of her male companions and this shattered all future involvement with Objectivity, realizing that if the author of an entire philosophical movement could not live up to her ideals, how on earth could I, and why should I try?

Penelope did not read *The Fountainhead* with the rest of our English class. She came to me for unofficial cliff’s notes, and we snuck clove cigarettes on Wellesley College campus at sunset, and I just watched her *inhale* with all the glee and awe of... a 16-year-old girl. One day, my mom was driving me back to school after taking me to another suburb of Boston for the day and she said, after listening to a long-winded monologue about how *amazing* Penelope is, “Honey, are you in love with her?” I floundered, flustered. I could not say no. I didn’t know what “in love” even was. And my mother, obsessively in love with so many suitors my entire life, certainly seemed an expert on intense and impossible attachment. “Hm” was my response.

That summer, at a sleepover camp where I was counselor, I had my first kiss. Penelope had graduated from our high school, and this had destroyed my life. For at least a month. It felt like forever. She was off to Colorado for the summer and then New York City for college while I had to maintain the monotony of life as a high school senior in New England. Had to hold down the fort of boring. Everything felt colorless and just *wrong* without knocking on her door each night after study hall or before dinner or before breakfast or during break or during free period. I had written her a song, which I sang while strumming my guitar, the day she left our high school forever. *She* asked “Are you, like, in love with me?” I called her “beautiful” and took pictures of her hands. I blushed and said “I don’t know. You’re my best friend. I’m supposed to love you, right?” Penelope was familiar with female homoeroticism and had even kissed girls before. I couldn’t imagine kissing her; but I *wanted* to imagine kissing her.

Penelope was familiar with female homoeroticism and had even kissed girls before. I couldn’t imagine kissing her, but I *wanted* to imagine kissing her.

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My first kiss was with a boy. His name was Ian. He is still my friend, nearly two decades later. Ian and I worked kitchen duty together one night at our camp, and he started telling me about his obsession with his friend Chris. Blue-eyed Chris. Perfectly symmetrical features Chris. Curly-haired Chris. Ian's obsession sounded just like the one I'd had with Penelope, and I told him so. We bonded immediately. Friends for life. We laid out on the ball field after lights-out and stared up at the stars singing Indigo Girls songs in two-part harmony and talking about love and God and our families. I felt something stir deep in the pit of my stomach. It was very different than how I'd felt with Penelope, though no less obsessed. I was viscerally attracted to Ian. Every fiber of my being wanted to touch him, all over. And this from a sexual newb. I knew nothing about my own parts or how they worked or even what the feelings coming from them were. I just knew I wanted my skin to touch his skin. Our closeness felt palpable. I told him I loved him one night on the ball field. He responded by leaning over my star-skied face and kissing me. My first kiss. The next morning I told my older counselor friend Rachael, nervously, excitedly, all my parts humming. She responded with a smile but then said, "Isn't Ian gay?" I was shocked. "What? No. I think he might be bisexual? But he kissed me."

His unavailability—a word I didn't even know yet—
only made him more alluring, a pattern of attraction
I would not break until my mid-twenties.

Since Ian was potentially bisexual, due primarily to others thinking he was gay and him making out with me, a girl, for the next year-and-a-half, I decided I was bisexual, due primarily to how similar our obsessions were with Chris and Penelope. I didn't know how badly he wanted to touch Chris, how badly he wanted his skin on his skin. Love, to me at the time, was simpler and purer than that. Sexuality hardly existed for me at the time. The phrase "turns me on" was not in my lexicon. *Sensuality* was about as far as my mind could take me. Touching, attraction were vague, nebulous notions to me, confused and jumbled with obsession, envy, and "wanting to be like." Since I didn't quite understand the difference between sensuality and sexuality, envy and love, since I could laminate Ian's words about Chris over my words about Penelope, I figured I existed on the same continuum I assumed he existed on.

I wrote Penelope a letter, on a card adorned with stars, during the Fall of my senior year declaring that I thought I'd been in love with her but hadn't really gotten it until I'd met Ian, who by that time was my (gay) boyfriend-ish. He took me to see films about gay boys in Australia, took me out disco dancing, painted my nails, brushed my hair, and made out with me fully clothed for 18 months. I was along for the ride. In that time he also, terrified, flirted with men and hooked up with at least one man. I didn't "get it." He wrote me long letters every week I was at boarding school and stirred my tentative loins with every kiss. He stared into my eyes and melted me. His unavailability – a word I didn't even know yet - only made him more alluring, a pattern of attraction I would not break until my mid-twenties.

I figured I was just *evolved*. I could accept what I labeled his bisexuality just as well as I could accept what I labeled my own. I also suppressed and denied how much pain I was in about his always clothed body, about his de-focused attentions and affections, about the non-monogamy. We never spoke of monogamy. We just kept making out. Since "martyr" was unfortunately a position I was very familiar with within my own family, being a martyr – sacrificing any awareness of what I might want or desire - in my relationship with Ian felt comfortable, and it was incredibly easy to tell myself *this, whatever he's offering, is what I want*.

To the outside world, I was his beard. His roommate – a very sexually magnetic heterosexual male – often looked at me cock-eyed, with a sympathetic smile I didn't understand when I spent time in their apartment. He was not the only one who looked at me this way. In Ian's and my world, though, I was the

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woman he wanted to marry. He told me one night, driving south on Route 146 towards Providence, that he wanted to marry me some day. I was the perfect woman to him, somehow. A docile, repressed, naïve, virginal best friend who didn't really know how to want anything. He was, to me, one of a kind. A fabulous kisser, a beautiful tall, strong man and someone who shared all my dorkiness about being girly, innocent, and addicted to Sarah McLachlan. He never pressured me to be sexual in any way, and for most of our relationship, I was supremely grateful for the lack of sexuality between us. Plus, he had feelings, which I was sure, at that point, my own father didn't have, so Ian satisfied some marquis-bright daddy issues for me, and that felt soothing, important, and unique. Like Ian was the only fish in the sea. Like Ian was supposed to be my first and my last. Like *not wanting anything or ignoring any want that might come up* was natural.

Straight girls knew I was a loud-mouthed, man-hating feminist with a penchant for educating peers about female masturbation.

I vividly remember taking a long walk with my dad after dating Ian for about 5 months. I was talking about feeling like I was in love. My dad said, "Abi, isn't... isn't Ian gay?" I had a surer response this time. "He and I are both bisexual, Dad. And right now we're dating each other." My dad shrugged and said "Well, ok, then." He knew more than I knew, but isn't the point of being 17 to be a contrarian? Oh, I was so evolved in my bisexual open relationship with my effeminate boyfriend who couldn't use that term of commitment for himself. Yes, I was so open-minded and alternative in my life. I was

a modern woman! You cannot box me into your pre-conceived notions about traditional heteronormative relationships, you baby boomer! You rube! I'm so evolved and so happy with all this lack of clarity and this hazy approximation of a real relationship. Get with it, man. Get hip.

All I could think of in high school was kissing, except the couple of times I tried to put my hands up Ian's shirt (he pulled away). It didn't occur to me consciously to want more, but after 18 months, I was finally in touch with wanting more, I became unhappy, we were long distance, and I saw college-aged dating at my university. I heard more and more about the sexual exploits of my straight girlfriends, saw some crazy-public hooking up at frat parties that made sex with women look like it was literally the only thing on any hetero man's mind, and wondered why I remained so untouchable to my supposed boyfriend, who was my bestest friend nonetheless.

I broke up with him after New Year's Eve my freshman year in college, deciding simply that he was probably more gay than not, and that either way I wasn't happy with our situation. It was an easy break-up for us both. We hugged. We didn't have a long-drawn-out talk. It just ended. It was all very anti-climactic. We knew we'd always be close anyway. We'd never fought. We'd never spoken of so many hard truths between us and locked within each of us. I'd never told him that I wanted him naked; it took me a long time to want that anyway. He'd never told me he didn't want me that way. It is easy to avoid conflict if you are unwilling to say anything true, especially to yourself. (As a side note, I was the last "girlfriend" Ian had and he was able to come out to his parents and to the world a couple years later. He is now happily engaged to a wonderful man, and I am grateful Ian and I have remained friends for nearly 20 years.)

I stuck to my bisexual label in college and it would have gotten me a lot of pussy if I'd wanted it. I like and have reclaimed the word pussy. But, I didn't want it. Straight girls knew I was – as I became – a loud-mouthed, man-hating feminist with a penchant for educating peers about female masturbation, because once I'd discovered that at the age of 19 I felt strongly that this was something we should all discuss openly all the time everywhere. So, for this and other reasons unknown to me, straight girls who wanted to experiment wanted to experiment with me. And gay girls who were just coming out wanted to experiment with me. I found myself kissing a lot of women. They came up to me at parties and just put their lips on me, taking my shaved head as an invitation. Some of them put their hands up my shirt and I always pulled

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away, giggling. Nothing happened in my underpants when these girls kissed me, but I still felt like I knew nothing. I knew nothing real or lasting of desire or lack of desire. I knew nothing of sexual agency.

As a diagnosed anorexic and/or exercise bulimic and binger throughout my entire college tenure, I can safely say I had very little connection to my own body outside the confines of my solitary masturbation sessions and dancing at clubs. Sexual responsiveness was not in me, and if it was, it was fleeting, elusive, inexplicable. So what was the difference between yes and no? I liked feeling wanted, regardless of the physical part. I liked being “the one” girls chose to lock lips with, nervously, drunkenly, on ecstasy, or sober.

One of my good friends and I were cuddling on her couch watching a movie one night, and she was one of the last girl friends left who hadn’t tried to kiss me. She turned her head to me and said, “I want to kiss you.” I did not feel any desire to kiss her, but again, I didn’t really know what desire meant at the time, so I said yes. Whatever you want. Those three words sum up much of my fairly sexless gallivanting in college. I had one male sexual partner in college, for all of two months. Again, the yearning, the loin stirrings, happened in small, discrete doses with him. But it wasn’t all that much more or less yearning than I felt with anyone else. Given how many women wanted me and how many men seemed to fear me, with one random outlier who believed in free love and non-monogamy and decided to include me in that tornado for 8 weeks, the label bisexual still seemed to fit. My response was often a shrug and “sure.” I didn’t sleep with women, but nor did I sleep with men, save the one. I made out. Straight girls loved this. Straight men and gay women got bored of this. A number of gay men kinda dug it. I didn’t really know the difference. For me. Shrug. Sure.

My body was 100% non-responsive when she attempted to please me. She told me I was straight.

I was also equally obsessive about men and women. I would fixate on one person and just crush super hard and journal about the person and cry and crave. There were three major crushes for me in college. Devastating, soul-killing, stomach-knotting crushes. Two men, one woman. They all had two qualities in common, as I see it now: 1. They were sure of themselves and each had a strong identity. 2. They were unavailable to me, entirely and completely. Again, the differences among envy, “wanting to be like,” obsession and “love” were not clear to me at all. I wouldn’t put it together until I left college that I envied/ crushed on people who had a strong personality, a sense of themselves, who had agency and activity and some core of self that continued to elude me. I don’t think I wanted to get into their pants as much as I wanted to be inside their heads and understand where that confidence came from, where that sureness and self came from. I wanted to be like them, which is, frankly, very different than wanting to be with them.

At the end of my college year, I found myself attracted, physically, to an Israeli woman who told me she was bisexual. I visited her one night when she had a cold and went farther with her sexually than I’d ever gone with a woman. I liked the sensation of pleasing her. But my body was 100% non-responsive when she attempted to please me. I did not know what to make of this. She told me I was straight. I protested and said I just had less sex drive or experience than she – which was true. She decided not to hang out with me again. She was not mean about it; she just didn’t like the sense that she rightly got that she was not desired by me.

Not long after this experience, I was kickin’ it with a male college friend of mine. When we hung out, I felt like we were buddies. He was ridiculously good looking, definitely one of the most objectively smoking hot people I’ve ever had the privilege of semi-dating. I was attracted to him, loin stirrings, that whole business. But if it isn’t clear by now, let me make it clear: by the age of 22 I was probably sexually developmentally around that age of 14 or 15. My intellect had soared ahead of my sexuality, and that had been true for a

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long time; my philosophizing and book smarts, the papers I wrote, the way my brainy brain worked, all that, positioned me as a 22 year-old or, honestly, much older than a 22 year-old. But I was such a late bloomer and so nervous and stand-offish about sex and sexuality with other people, I can look back and see I was as awkward as an early-adolescence virgin in all sexual encounters until some time after college.

Anyway, this hot friend and I hung out a bunch. My friends told me we were kind of dating. I was clueless. I was like “What? Really?” One night, I was to stay on his couch because it was late and I’d had a couple Screwdrivers. We were listening to D’Angelo’s *Voodoo* album, at this male friend’s suggestion, and it—duh—dawned on me that there was an opportunity here to be physical with this person. I anxiously laid on the couch, thinking. “But I don’t feel obsessed with him. We are friends. He IS super hot. What the fuck.”

I decided to join him in bed. We made out for awhile, but then he started touching my body and I was... perplexed. I didn’t know how I was supposed to feel, and I was convinced I was supposed to feel a particular way. I felt myself wanting to touch his body but something kept holding me back. Terror. I was not able to say how nervous I was nor was I able to say “Oh, hi, I have almost ZERO experience with any of this.” He was not an idiot and could tell I had kind of checked out, so we stopped making out and fell asleep. Then he went on tours—he is an amazing musician—or for some other reason left the state for awhile, and that, as they say, is that. (As a coda to that story, I had the good fortune of running into him 7 years later and we got it on proper for a few months).

My point is—I did not know myself in college, or before. Sexually, in terms of my identity, in terms of my personality, you name it. I didn’t even know yet that I didn’t know myself. I had very strong opinions about feminism, the patriarchy, philosophy, religion, and humor. I had bright ideas and got good grades throughout college. Some people—I was among them—hang their identities on those kinds of pegs for a long time without realizing they still have no sense of self when one strips away the ideology, the defensiveness, the indignation, the clever words. When it came to anything self, located in my physical body, my lived experience, without all those props? Shrug. Sure? I had no clue. And I didn’t know how to get a clue.

The term “bisexual” honestly fit the extent of my experiences to the age of 22. I was equally crushing on women and men, I was equally sexually and physically awkward around women and men, I was equally lacking in experience with women and men, and it seemed like every woman and man I came across was more and more experienced and knowledgeable about sex and more in touch with what they wanted than I was. I was an equal opportunity kisser and an equal opportunity “what the fuck?” responder when it came to anything beyond kissing with both men and women. *Biawkward. Biterrified. Bisexual.*

Stay Tuned for Part 2 of this 3-part Series: The Roaring Twenties. Or: Getting A Clue.

Some people—I was among them—hang their identities on those kinds of pegs for a long time without realizing they still have no sense of self when one strips away the ideology, the defensiveness, the indignation, the clever words.

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Queer Home Series

Submitted by Brandie Rae Madrid

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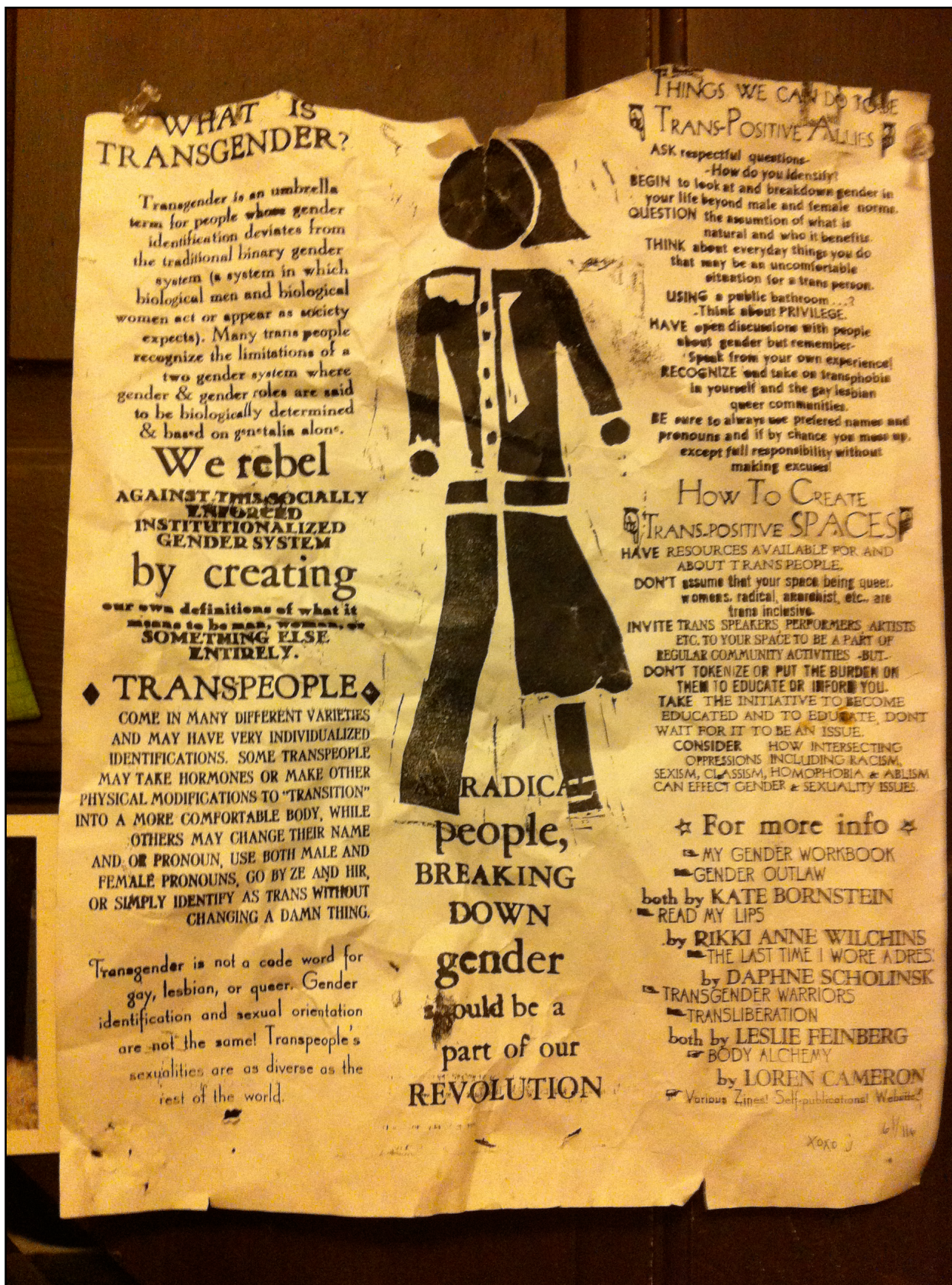
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Queer Home Series

Submitted by Brandie Rae Madrid

WLA: (Re)Animated

Reimagine and Relive artifacts from the vaults of the Women's & Leadership Archives

"If being a woman is more accurately conceived as a state which fluctuates for the individual, depending on what she and/or others consider to characterize it, then there are always different densities of sexed being in operation, and the historical aspects are in play here."

- Denise Riley, Feminist Historian

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From: WLA Women and Social Justice Photograph Collection "Peace on Earth"

In this photograph:

A flier for Peace on Earth and lobbying against the nuclear war heads race.

- This flier, put together by the 8th Day Center for Justice, contains the description of 8th Day as: "A coalition of twelve religious communities in the Catholic Church joined together in an effort to continue the creative act of building a just world."
- Another quote inside the flier is from "Elizabeth Reardon, Chair—person of Consortium on Peach Research": "The war system in the nuclear era is the most monstrous and systematic form of child abuse."

This photo is part of WLA's special digital collection on women and social justice.

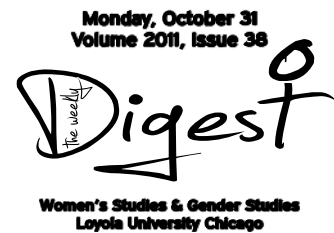
(Click the paragraph below to jump to the WLA website and the paragraph above to jump to the photo collection.)

The Women & Leadership Archives (WLA) collects, preserves, organizes, describes, and makes available materials of enduring value to researchers studying women's leadership activities. The WLA strives to promote knowledge and understanding of women's many diverse and important contributions to society through active collection development, research, and the facilitation of learning about women's history. The Women & Leadership Archives functions as a public facility in addition to serving the Loyola University Chicago community.

Click here to CONTRIBUTE (guidelines)! We encourage ALL readers to share with us, small or large, simple or complex.



Resources coordinated by:
Kathryn Berg
WSGS Graduate Assistant
Dual-Degree MSW and
WSGS MA Student



Follow us on Twitter! @LoyolaWSGS

Correction: Title of WSGS 201

WSGS 201-004 taught by Cristina Lombardi-Diop is entitled Contemporary Issues: Women, Diaspora, and Community and not Women & Gender in Global History as listed on the course description handout.

REGISTRATION ANNOUNCEMENT: NEW WSGS COURSE

FNAR 360-111/WSGS 360-111: Picturing Women in Renaissance and Baroque Art

Offered Spring 2012, Tuesday/Thursday 1:00-2:15 PM, LSC, MUND 708

This course examines issues related to women, art, and society in early modern Europe (15th-17th centuries). The term “picturing” is used flexibly to include a study of women as subject matter, viewers, producers, and patrons of art. Visual culture provides a vehicle to examine attitudes about gender and the role of women in Renaissance and Baroque culture and society. A multi-disciplinary approach will be employed to explore how gender as a social, political, and psychological category was reflected in visual culture as well as how art served to construct and reinforce concepts of gender. In the context of art and patronage we will also investigate the possibilities for female agency. The examination of the construction of gender in the historical past serves to provide perspective on contemporary issues of gender. One of the class projects focuses on the extraordinary and daring artist Artemisia Gentileschi and critically analyzes the constructions of her artistic identity in relation to a feminist discourse through an examination of her representation in films and other sources and her treatment in art historical sources.

The “F -Word”: Politics Surrounding the Word “Feminist”

Wednesday, November 9, 7:00 p.m. – 9:00 p.m. | Crown Center Room 530

Feminist Forum is hosting an event on the politics surrounding the word “feminist.” We are trying to answer questions like, is feminism dead? What are common stereotypes of feminists? What does feminism mean to you? What are limitations of feminism? What are the politics and power dynamics within feminism? We will have a faculty panel speak on these issues followed by a Q&A session with students. The following Loyola professors are featured on the panel:

Pamela Caughie, Ph.D., Professor of English and Director of Graduate English Program

Marcia Hermansen, Ph.D., Professor of Theology, Director of Islamic World Studies

Courtney Irby, Ph.D. Candidate in Sociology, Recipient of the Robert J. McNamara Award

Shweta Singh, Ph.D., Professor of Social Work

Talmadge Wright, Ph.D, Professor of Sociology

Women & Spirit: Catholic Sisters in America Exhibit/Tour

Friday, November 11, 8:00am - 5:00pm | Center for History, South Bend, IN

Participate in a unique opportunity to celebrate women religious who have helped shape the nation’s social and cultural landscape. This event will include a bus trip from the Lake Shore Campus to South Bend, lunch, and a ticket to the exhibit. Participants can also choose to join us in South Bend for lunch and the exhibit.

For more information visit http://alumni.luc.edu/site/PageServer?pagename=Alumni_Connect_CS_IPS

“The Most Important Person in the World”: Feminism and Housewifery in the Campaign for the Equal Rights Amendment, 1970-1982”

Friday, November 18, 3:00-4:00 p.m. | Piper Hall, Room 201

This presentation by Anna Flaming is offered as part of the Women and Leadership Archives Series. For more information contact Beth Loch at eloch@luc.edu.

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Seeking (anonymous) submission to...

TALK SEX

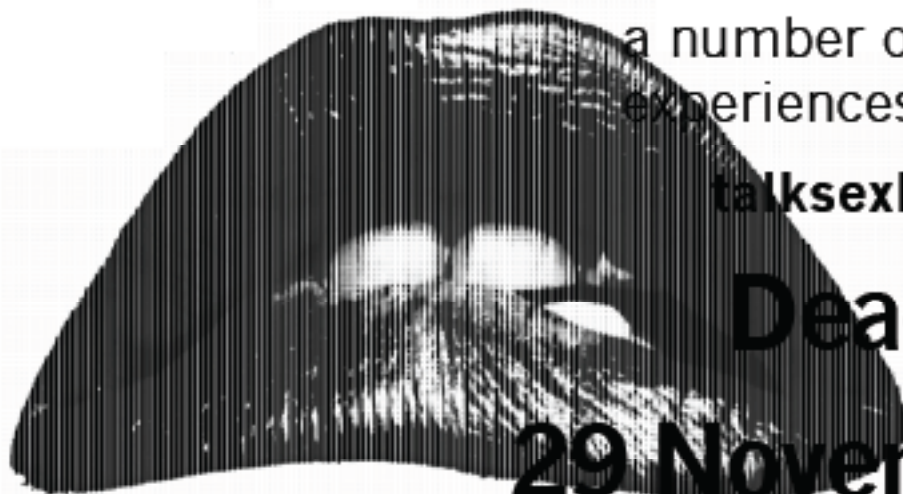
Send us your writing and poetry about **SEX** to be read by CARE members at our upcoming event. All readings are *anonymous* and submissions are *confidential*.

We are seeking writings from a number of backgrounds, experiences, and sexualities!

talksexloyola@luc.edu

Deadline:

29 November 2011



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CAMPUS

Jody Weiss Speaks on Campus

Tuesday, Nov. 8, 2011 at 7:00pm | Beane Hall (13th Floor), 820 N. Michigan Ave, Chicago, IL 60611 (Water Tower Campus)

Admission: Free. Open to all students/faculty/staff. Mr. Weiss will speak about his extensive law enforcement career, including his 23 years with the FBI and his tenure as the Superintendent of the Chicago Police Department. Sponsored by the Loyola Graduate Criminal Justice Organization. If you have any questions regarding this event, please contact the Graduate Criminal Justice Organization at gcjo.luc@gmail.com or Dr. Loretta Stalans at lstalan1@luc.edu.

Virtual Bridging of “Wired Asia: Towards an Asian Feminist Theology of Human Connectivity”

Monday, November 7, at 7 p.m. | Information Commons, Room 332

The Ecclesia of Women in Asia is holding its 5th biennial conference on feminist ethical, theological and pastoral challenges in the use of computer-mediated information technologies in Asia. You are invited to observe a session which, in collaboration with the Catholic Theological Ethics in the World Church, will be virtually bridged via Skype at five U.S. colleges/universities. EWA is an academic forum of Catholic women theologians in Asia, which promotes doing contextual feminist theologies from the perspective of the excluded and in dialogue with other disciplines, religions/faiths. For more details about the conference, visit the EWA website <http://ecclesiaofwomen.ning.com/forum/topics/ewa-v-programme>

Earning and Financing your Graduate Education

Thursday, November 10, 5:00 – 6:30 p.m. | Bremner Lounge CFSU, LSC

If you are considering graduate study in the next few years, this is a workshop you do not want to miss. Dr. Don Martin, former enrollment officer at Northwestern, Univ. of Chicago and Columbia, will provide you with both critical and practical information on the graduate school process. His outline will cover the research process on graduate schools, presenting your best application, and financing your graduate education.

Loyola Men’s Retreat

Weekend of November 12-13

The Men’s Retreat will be a chance to have fun and build a definition of true masculinity in today’s culture. We will be trying to find real “MANswers” to the important questions in life surrounding faith, community, and service. The Loyola Men’s Retreat is a great opportunity to explore your story in light of faith and culture, create lasting friendships, and develop a deeper sense of who you are called to be as a Loyolan in today’s world. This retreat is open to all Ramblers including Loyola students, faculty, staff, and alumni. Registration is open now, and space is limited, so register today! Cost of retreat is \$25.00 and funding is available for students who qualify. Cost covers transportation, meals, lodging, and challenge course experience. Please contact Matt Jacobson (mjacob6@luc.edu), Mike McKeon (mmckeon1@luc.edu), or Brian Anderson (banderson2@luc.edu) with any questions.

Etiquette Dinner

Thursday, November 17, 7:00 – 9:00 p.m.

Mark your calendars – more information about registration coming soon! The dinner will include a full meal with etiquette instruction. For more information: 773.508.7716; careercenter@luc.edu



LOCAL EVENTS

The Newberry Seminar on Women and Gender 2011-2012

Friday, November 18, 3-5 p.m. | Newberry Library, 60 West Walton Street, Chicago, IL

“Who’s Afraid of the Feme Convert?: Gender, Civil Status, and Lunacy Law in the Nineteenth-Century U.S.”

Kathryn Burns-Howard, Northwestern University

“No Ordinary Servant: Re-visioning Wives’ Household Labor, 1870-1920”

Comment: Kimberly A. Reilly, University of Baltimore

Newberry will pre-circulate papers to those planning to attend. E-mail [scholl\[at\]newberry.org](mailto:scholl[at]newberry.org), or call (312) 255-3524 to receive a copy of the paper.

Have an event or opportunity that the Loyola WSGS community would be interested in? Send it our way! E-mail the details to Kathryn Berg at kberg3@luc.edu

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The Gender and Sexuality Center at UIC presents:

Transgender Oral History Project

Installation Unveiling

4:00 – 7:30 p.m.

Wed, Oct. 12th

Mingle & add to our installation.

Relationship Building & Breaking

11:30 a.m. – 1:00 p.m.

Tues, Nov. 1st

Discussion on the shifting role of the trans community in the LGBT and Feminist movements.

New Volunteer Meeting

4:00-5:00 p.m.

Tues, Oct 25th

Learn how you can get involved.

Queer Story Share

Thurs, Nov 17th

6:00 – 8:00 p.m.

Storytelling recording and community building.

Closing reception

4:00 – 7:00 p.m.

Tues, Nov 22nd

Community celebration.

1007 West Harrison, Behavioral Sciences Building, Room 181 & 183

**Trans History installation open
Mon-Thurs 10-5 & Fri 10-2**

The Mission

The Transgender Oral History Project is a collaboration-based resource. Our mission is to promote a diversity of stories from within the transgender and gender variant communities by supporting members of our community who wish to share their stories. We accomplish this through by promoting grassroots media projects, documenting people's experiences, and teaching media production skills.

The project's guiding principals are to:

- * Build community through soliciting and sharing stories
- * Encourage multigenerational discussions, especially about community history
- * Highlight individuals, communities, and organizations struggling with issues that are not address by mainstream culture
- * Portray experiences from the perspective of folks who live them
- * Work in ways that reflect a commitment to collaboration, empowerment, and fighting all forms of social oppression

Learn more about the Transgender Oral History Project by visiting www.TransOralHistory.com

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ACADEMIC FUNDING

Community and Global Stewards Fellowships for Loyola Graduate Students

Deadline for Applications: November 15

The Graduate School announces the 2011-2012 Community and Global Stewards Fellowship competition. Community Stewards are encouraged to engage social issues and challenges generously and to embrace a scholarship of engagement that connects our intellectual resources to the pressing social, civic, and ethical problems in our communities and the world. As community stewards, LUC graduate students will be provided with opportunities to demonstrate how their graduate study and research connects with a larger public by partnering with community groups, grassroots organizations, local businesses, and industries to help address societal needs. Fellowships of \$2000-\$3000 each will be awarded on a competitive basis to outstanding students who have a demonstrated record of academic excellence and community service. The awards can be used for a variety of purposes, including internship and community-based research support. For more information on the criteria and application go to http://www.luc.edu/gradschool/admission_financialaid.shtml

Post-doctoral Funding, LGBT Studies

Deadline for applications: November 16

Carleton College offers a one-year LGBT Studies post-doctoral teaching fellowship to begin September 1, 2012. Appointment involves half-time teaching (one course per term for three terms), half-time research, and residency for the year. Applicants should be committed to teaching a diverse student body in a liberal arts environment. The fellowship is supported by the Academic Programs in LGBT Studies Fund of the Women's and Gender Studies Program. To apply, please visit the Carleton



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Practicum in Advocacy at the United Nations Commission on the Status of Women (CSW)

UN Headquarters in New York City, February 25- March 3, 2012

Deadline for Applications: November 13 by 5:00 p.m.

Undergraduates, graduates, and all professional students are invited to participate in this opportunity. You will strengthen your advocacy skills, gain valuable contacts and insight, and expand your knowledge of international women's issues. The 2012 priority theme is, "The empowerment of rural women and their role in poverty and hunger eradication, development and current challenges." For more information and to access applications, go to: http://www.wilpf.org/practicum_UN_2012 or e-mail cswpracticum@wilpf.org



INTERNSHIPS

Stay tuned for new Internship Opportunities in future Digests!*

*** If you know of an internship opportunity for students, staff, and the community, contact kberg@luc.edu**

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Is feminism dead? What are common stereotypes of feminists? What does feminism mean to you? What are the limitations of feminism? What are the politics and power dynamics within feminism?

Feminist Forum presents...

The F-Word

An event on the topic of feminism

Wednesday, November 9th

7:00PM – 9:00PM

Crown Center 530

Co-Sponsored by the Women's Studies and Gender Studies Programming

Featuring:



Pamela Caughie, Ph.D. (Professor of English, Director of Graduate English Program)



Marcia Hermansen, Ph.D. (Professor of Theology, Director of Islamic World Studies)

Courtney Irby (Ph.D. Candidate in Sociology, Recipient of the Robert J. McNamara Award)

Shweta Singh, Ph.D. (Professor of Social Work)

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Women's Studies & Gender Studies
Loyola University Chicago

Assistant or Associate Professor in Archival Studies, UCLA

Review of Applications begins November 11

The Department of Information Studies of the Graduate School of Education & Information Studies at UCLA invites applications for a tenure-track assistant or tenured associate professor specializing in Archival Studies. The successful applicant will have research and teaching interests that relate to any aspect of Archival Studies as broadly conceived. Qualifications: Earned doctorate, a research agenda, evidence of (or potential for if assistant professor level) publication and ability to secure grant funding, and established teaching competence. Salary: Salary will be commensurate with qualifications and experience. Starting date: preferred July 1, 2012 (teaching duties begin late September, 2012). To apply: Please send a letter of interest, curriculum vitae, and sample publications, and have at least three letters of reference sent directly to: Suellen Coleman Attn: Archives faculty position UCLA Graduate School of Education & Information Studies 2320 Moore Hall, Box 951521 Los Angeles, CA 90095-1521.

Assistant Professor, Women's Studies, Hobart and William Smith

The Women's Studies Program of Hobart and William Smith Colleges invites applications for a tenure-track Assistant Professor beginning July 1, 2012. We seek candidates with expertise in feminism and health who will connect Women's Studies to the natural sciences and/or public policy or other fields. Ph.D. preferred, ABD considered. The teaching load will be five courses per year; candidates are expected to contribute to the teaching of core courses in the program (e.g., Introduction to Women's Studies; Feminist Theory; Feminist Research) in addition to courses in an area of specialty and courses in the Colleges' general curriculum. Candidates with a commitment to a diverse student population are especially encouraged to apply. Information on Women's Studies can be found at: <http://www.hws.edu/academics/ws/> Candidates should submit a letter of application, writing sample, CV, and arrange for three letters of recommendation to be addressed to Betty M. Bayer, Chair, Women's Studies, c/o Tina Smaldone, Hobart and William Smith Colleges, Geneva, NY 14456; email smaldone@hws.edu.

Adjunct Lecturer Needed for Spring 2012

The Justice Studies Department is looking to hire an adjunct lecturer for the Spring 2012 semester, January 9 - May 8, to teach JUST 328: Social Justice and LGBTQ Issues.

This course explores lesbian, gay, bisexual, transgender and queer social justice issues. Students will study LGBTQ issues and theories in the context of social justice practice both historic and contemporary. This will include an examination of race, class, gender, and ethnicity in LGBTQ communities, along with a discussion of legal, social, and political steps taken and contemplated to end the oppression of LGBTQ people. Day/Time: Wednesdays, 7:05 – 9:45 p.m. Location: Main Campus; Individuals interested in applying to teach this course should email a cover letter indicating their interest and a current curriculum vitae to:

Dr. Cris Toffolo, Professor & Chair
Justice Studies Department, Northeastern Illinois University
5500 North St. Louis Avenue, LWH 4062, Chicago, IL 60625-4699
c-toffolo@neiu.edu

Campaign Jobs: Campaigns to fight poverty, protect civil liberties, & defend the environment

Right now is a critical turning point for our country. Our generation is facing unprecedented problems ranging from global warming to hunger and poverty to social injustices and human abuses. The reality is that it doesn't have to be this way. We have the opportunity to remake America, but it will be up to us to ensure that our leaders in DC work to restore our civil and human rights, build a clean energy future and work towards ending global poverty.

Grassroots Campaigns is teaming up with advocacy groups and progressive organizations to tackle the problems facing our nation. We are hiring for leadership positions in our campaign offices. If you want a job that will help bring the change this country needs, call us at 312-263-0435!

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Loyola University
Department of Philosophy
Lake Shore Campus

"PRACTICAL AUTHORITY IN PERSONAL RELATIONSHIPS" COLLOQUIUM PRESENTATION

Wednesday, November 9th
2:00 pm

Simpson Center, Multi-Purpose Room

Andrea Westlund

Associate Professor

Philosophy and Women's Studies
University of Wisconsin- Milwaukee



CALLS FOR PAPERS

Gendered Borders and Queer Frontiers

Deadline for submissions: November 14

Pyle Center, University of Wisconsin Madison

The fields of Gender and Women's studies have long offered spaces for conceptual exploration and innovation in history, the social sciences, cultural and literary studies. But what does it mean to "do" gender studies in this age of queering and intersectionality? What are the limits of current scholarship and how can we push beyond them? Are some conceptual boundaries productive? In what new directions can gender scholars take the study of history? Concurrently, what does the field of history have to offer queer studies? We envision this conference as bringing together scholars from many disciplines, time periods, and regional foci in order to have conversations about the future of the fields of gender history and gender studies. For this reason we welcome graduate students whose focus is neither the United States nor the 20th century.

Please submit abstracts of 250-300 words and a brief bio of no more than 100 words to jlholland26@gmail.com by November 14, 2011. We welcome submissions from individuals as well as panels. Conference applicants will be notified in early January.

Mothers and Mothering in a Global Context

Call for Papers

Deadline for Abstracts: November 15

February 24-25th, 2012, Christ Church, Barbados

(MIRCI) and the Institute for Gender and Development Studies: The Nita Barrow Unit, University of the West Indies are hosting an international conference on:

This conference explores motherhood and mothering in a global context by highlighting the commonality and also the diversity in how mothers care for children and others across, and beyond, borders and cultures. We welcome submissions from researchers, students, activists, community workers, artists and writers and papers that explore the meaning and experience of motherhood in a global context from all academic disciplines including but not limited to motherhood studies, anthropology, history, literature, popular culture, women's studies, sociology, and that consider the theme across a wide range of maternal identities including racial, ethnic, regional, religious, national, social, cultural, political, and sexual. Cross-cultural perspectives on the subject matter are particularly welcome. ** To submit an abstract for this conference, one must be a member of MIRCI, <http://www.motherhoodinitiative.org/membership.html>



VOLUNTEER

Stay tuned for new Volunteer Opportunities in future Digests!*

* If you know of a volunteer opportunity for students, staff, and the community, contact kberg@luc.edu



CONFERENCES

Stay tuned for new Campus Event Announcements in future Digests!*

* If you have a campus event announcement for students, staff, and the community, contact kberg@luc.edu

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The weekly
Digest

Women's Studies & Gender Studies
Loyola University Chicago

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We want you to Submit!

Digest Contributor Guidelines

Principles

i) Feminist Consciousness:

- (a) recognizes all voices and experiences as important, and not in a hierarchical form.
- (b) takes responsibility for the self and does not assume false objectivity.
- (c) is not absolutist or detached, but rather, is more inclusive and sensitive to others.

ii) Accessibility:

- (a) means utilizing accessible language, theory, knowledge, and structure in your writing.
- (b) maintains a connection with your diverse audience by not using unfamiliar/obscure words, overly long sentences, or abstraction.
- (c) does not assume a specific audience, for example, white 20-year-old college students.

iii) Jesuit Social Justice Education & Effort:

- (a) promotes justice in openhanded and generous ways to ensure freedom of inquiry, the pursuit of truth and care for others.
- (b) is made possible through value-based leadership that ensures a consistent focus on personal integrity, ethical behavior, and the appropriate balance between justice and fairness.
- (c) focuses on global awareness by demonstrating an understanding that the world's people and societies are interrelated and interdependent.

Expectations and Specifics

• You may request to identify yourself by name, alias, or as “anonymous” for publication in the digest. For reasons of accountability, the staff must know who you are, first and last name plus email address.

• We promote accountability of our contributors, and prefer your real name and your preferred title (i.e., Maruka Hernandez, CTA Operations Director, 34 years old, mother of 4; or J. Curtis Main, Loyola graduate student in WSGS, white, 27 years old), but understand, in terms of safety, privacy, and controversy, if you desire limitations. We are happy to publish imagery of you along with your submission, at our discretion.

• We gladly accept submission of varying length- from a quick comment to several pages. Comments may be reserved for a special “feedback” section. In order to process and include a submission for a particular issue, please send your submission by the Friday before the publication comes out, which is every Monday.

• Please include a short statement of context when submitting imagery, audio, and video.

• We appreciate various styles of scholarship; the best work reveals thoughtfulness, insight, and fresh perspectives.

• Such submissions should be clear, concise, and impactful. We aim to be socially conscious and inclusive of various cultures, identities, opinions, and lifestyles.

• As a product of the support and resources of Loyola University and its Women Studies and Gender Studies department, all contributors must be respectful of the origin of the magazine; this can be accomplished in part by ensuring that each article is part of an open discourse rather than an exclusive manifesto.

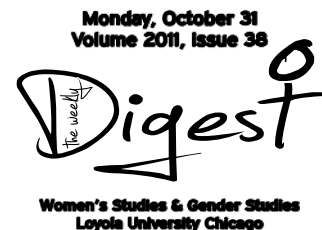
• All articles must have some clear connection to the mission of the magazine. It may be helpful to provide a sentence or two describing how your article fits into the magazine as a whole.

• The writing must be the original work of the author and may be personal, theoretical, or a combination of the two. When quoting or using the ideas of others, it must be properly quoted and annotated. Please fact-check your work and double-check any quotes, allusions and references. When referencing members of Loyola and the surrounding community, an effort should be made to allow each person to review the section of the article that involves them to allow for fairness and accuracy.

• Gratuitous use of expletives and other inflammatory or degrading words and imagery may be censored if it does not fit with the overall message of the article or magazine. We do not wish to edit content, but if we feel we must insist on changes other than fixing typos and grammar, we will do so with the intent that it does not compromise the author's original message. If no compromise can be made, the editor reserves the right not to publish an article.

• All articles are assumed to be the opinion of the contributor and not necessarily a reflection of the views of Loyola University and the WSGS program.

**We very much look forward to your submissions and your contribution to our overall mission.
Please send your submissions to: bmadrid@luc.edu**



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